

learning, taste, and grace of manner was the gift which the Italian Revival at its noblest offered to the western peoples.¹ Schelling states of this book as of *Il Principe* that "when Renaissance reached deeper, it raised ideals of the perfect man living in society as depicted in *The Courtier*.²

The Scholemaster, written by one of Queen Elizabeth's former tutors, Roger Ascham, is a plea for a more lenient treatment of the school boy. He denounces harsh punishments, pleads for the boy with a slow but solid mind, condemns travel as a means of education as detrimental to morals, and recommends the study and imitation of the classical style. He quotes from Plato the "evidences" of a good wit; such as, industry, interest, curiosity, a good will. He deplores sending a youth to court at seventeen to be left without a career and to form idle and vicious habits. He advises study and application for every young Englishman, proud of his England.

Queen Elizabeth's Academy, Gilbert's "scheme of a training in which language, modern no less than ancient, mathematics and law, are grouped with technical and military exercises," is an attempt to bring education into immediate touch with actual life. In essence, it is a protest against the narrow humanism of the public school, the herald of a reaction which was to take one shape in Bacon, and another in Montaigne.³

The Mirrour of Good Maners contains treatises on a number of

1. Cambridge History of English Literature, vol. III, pp 496 ff.
2. English Literature During the Lifetime of Shakespeare, p 4.
3. Cambridge History of English Literature, vol. III, p 497.